

**A SERMON**  
preached before the  
Queenes Maiestie, by the  
reuerend Father in God  
the Bishop of Chichister,  
at Grenewiche, the.14.  
day of Marche.

1573.

Seene and allowed according to  
the order appoynted.

*Quam speciosi pedes euangelizan-  
tium pacem, euangelizantium  
bona. Rom. 9.*

*John. Smith.*  
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# To the Reader, Thomas

Browne wisheth grace and peace.



Veras among other learned and notable Sermons preached this Lent before the Queenes most excellent Maiestie, and by hir grace highly commended, I vnderstoode by those that were presente, that hir Highnesse also liked very well, & commended most graciously that sermon whiche the learned & reuerende father in God, the Bishop of Chichester preached before hir Maiestie, in so much that some noble Deeres, and many other desired a copie of the same. I partly to satisfie their desire, partly to signifie some sparke of my good will and dutie towards the author and preacher of thys Sermon, my very good Lord (of whome I haue receiued benefite) trauelled so farre with those that could pleasure me in this behalfe, that I at length not onely receyued notes, but almost the whole discourse of that learned sermon, although not altogether in suche sorte as it was by the reuerend Father preached, yet as nigh therevnto as could be remembred. And for the benefit of other I haue heere published the same, trusting that this my labour wyll be no otherwise construed than thus: that whereas I my selfe can offer as of my selfe very little or nothing at all to the buylding of Gods temple, I thoughte good to bring therevnto a goodly and beautifull pyller made by a cunning and noble workeman, which I trust for the excellencie thereof will be of a  
A.ij. great

For the  
Thomas Browne

## To the Reader.

greate manye with plausible allowance ioyfully  
receyued, to whome for the greater encreasing of  
their ioy, I will say that which Aeschines sayde  
vnto the men of Rhodes, who wondered marue-  
lously at the oration of that famous Orator De-  
mosthenes, beeing but sayde and recited by him  
vnto them: Quid inquit Aeschines si ipsum au-  
dissetis sua verba resonantem? sentiens in De-  
mosthene magnum Demosthenis partem deesse, si  
quæ ipse dixit ab alio recitarentur: Doe yee mar-  
uell, sayde Aeschines, at thys my reherfall of  
Demosthenes oration? what if you had hearde  
him selfe sounding and pronouncing hys owne  
wordes? Meaning therby, that in Demosthenes  
great part of Demosthenes was wanting, when  
that those things whiche he spake were recited of  
an other. I doubt not, but vnto all, this my little  
trauell will be acceptable: to them that were pre-  
sent, bicause they shall againe be put in minde of  
that which they before heard, and so maye more  
deepely consider the same: to those that were ab-  
sent, for that they shall heare that whiche before  
they heard not, & so be made better learned vnto  
saluation. And thus desiring thee good Reader,  
to be thankfull vnto God for thys and other  
good frutes of the labozers in his vine-  
yardes, I bid thee farewell, from  
Westminster the. vij. of Aprill.

# A godly Sermon prea- ched at Grenewiche.

God bee mercifull vnto vs, and, blesse vs, and  
shewe vs the lighte of his countenance, and  
bee mercifull vnto vs: that hys waye maye  
bee knowne vpon earthe, hys sauing healthe  
among all Nations, through our Lorde Ie-  
sus Christ. Amen.

**R**emember thy Maker in the dayes  
of thy youth, before the tyme of  
trouble come, and the yeres approch,  
of the vvhiche thou shalt say, I haue  
no pleasure in them.

2 Before the sunne, & the light, &  
the moone, & the starres be darkned,  
and the cloudes retorne after rayne.

3 Before the keepers of the house  
doe tremble, and the strong men doe  
bowe, and the grinders do cease, being  
fewe in number, and they that looke  
out of the vvindowes vvaxe darke:

4 And they shut the doores in the  
street through the vvakenesse of the  
voyce of the grinding: and they vvake  
at the noyce of the birde: and all the  
daughters of musicke be deafe.

A. iij.

5 Be-



## A godly Sermon

5 Before the high ones doe dreade  
and shake in the vway: The Almond  
trees doe blossome, and the Grashop-  
pers doe sticke vp, and the Capers  
vvaisted: for man shall go to hys long  
home, and the mourners shall goe a-  
bout in the streat.

6 Before the siluer thread be length-  
ned, and the golden caule do shrinke,  
and the Pype bee broken vppon the  
spring, and the vvheele vpon the ci-  
sterne.

7 For dust shall returne to earthe  
from vvhence it vvas, and the spirite  
to God vvwhich gaue it.

Before I proccede any farther, I shall most  
humbly beseeche you to pray. &c.



The Preacher king Sa-  
lomon in the. 11. chapters go-  
ing before, hath reckened vp  
all the ioyes & pleasures, bothe  
of the body, and of the minde, & hath found  
by

preached at Grenewiche.

by the wisdom of God, that they be all  
mere vanitie and miserie: for he saith,  
I haue considered all the works that are **Ecc. 1. 14.**  
done vnder the sunne, and beholde all is  
vanitie and vexation of the spirite. And  
thervpon taketh occasion in this twelfth  
chapter, to exhort euery one to serue God  
in tyme, before trouble come, or sicknesse  
griue, or age presse, or death carrie vs a-  
way. For the body that is but dust, shall  
goe againe to dust, and the spirite whiche  
is eternall shall retourne to God, as wyll  
more playnly appeare by a brief discourse  
and expounding of the Metaphors and  
darke speeches.

Remember thy maker in the dayes of thy  
youth. That is: Serue the Lord thy God  
that made thee of nothing, & redeemed thee  
of worse than nothing, whilest thou arte  
yong, strong, helthfull, riche, and mery.

Before the time of trouble come, and the  
yeres, of the whiche thou shalt say, I haue no  
pleasure in them. That is: before pouertie,  
sicknesse, losse of friends, banishment, perse-  
cution, and miserie come vpon thee, in the  
which flesh and bloud hath no pleasure.

A. iij.

Before

## A godly Sermon

Before the sunne, and the moone, and the starres be darkned, and the cloudes returne after rayne. That is : Befoze thou fal to such extremitie, that thou not only doe not take any ioy or cōfozt of y light of the sunne, of the moone, & of the stars, & other creatures which God hath made for y cōfozt of man: but y clouds returne after rayne, sicknesse grow vpon sicknesse, grief vpon griepe, payne vpon payne, sorrow vpon sorrow. These Metaphors do signifie trouble and sicknesse.

Before the keepers of the house doe tremble. The body is called y house, for that as a mā is lodged, & dwelleth in his house for a time : So the soule or spirit is lodged and dwelleth in the body as in his house for a time. The hands be called the keepers of this house or body: for that, as the keepers of the house do dresse vp y house, repayre, and defende the house from spoyles and breaches : So the hands do apparel, feede, repayre, and defende the body from spoyles and inconueniences.

The strong men do bowe. The legges bee called strong men : for that as strong men be porters, and beare burdens, & as postes  
and



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and pillers do beare vp houses, and buyldings : so the legges of men doe beare vp the burdens, the buyldings, the houses or bodies of men.

And thy grinders do cease beeing fewe in number. The teeth be called the grinders : for that: as the milstones do grinde, bruse, and make small the coyne that is to be baked : Euen so the teeth do grinde, chawe, and make small the meate that is to be baked or concocted in the stomacke.

And they that looke out of the windowes waxe darke. The windowes be called eye lids, the eies be those that looke out by the windowes. For as they which are in the house, are comforted & directed by the light which they see by the windowe opened : so the powers of the body be comforted, and directed by the light which they receyue by the eyes, the eye liddes being opened.

And they shutte the doores in the streate. The lippes bee called the doores, for that as the doores do shut, and close in al things that be in the house : Euen so the lippes do shut, & close the tong, the breath, & all other things that be in the house of the body.

A. v.

And

## A godly Sermon

And they wake at the noyse of the birde. When men ware old, their bꝛayne warreth dꝛy, sleēpe fayleth, and then they rather slumber than sleēpe, in so muche that the crowing of a cocke, the chirping of a birde, or any little noyse will awake them.

And all the daughters of musicke be deafe. The eares be called the daughters of musicke, for that the harmonie and consente of notes, and soundes, is tuned and iudged by the eare.

The high ones do dread and shake in the way. The vpper partes of the body be called the high ones, whiche in aged persons doe croke and stoupe, and as it were shake for feare.

Before the Almod tree do blossome. The head is called the Almond tree, and graye heares the blossomes: for that, as the blossomes do cause the Almond tree to shewe all white, so the grey heares do make the head shewe all white.

And the grasshoppers sticke vp. The shoulders be called the grasshoppers, for that as the legges and winges of grasshoppers do stick vp, and appeare aboute the body: so the

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the shoulders in leane and aged persons do  
sticke vp and appeare aboue the body.

And the capers wasted. The Capers do  
here signifie the reynes : for that *Caparis* is  
an herb which is very good for the reynes.  
His meaning is, befoze you be aged : for  
that in aged persons the handes do quauer  
and tremble, the legges be faint and feeble,  
the teeth decay and fall out, the eyes ware  
dimme, the lippes wil not easily open and  
shutte : they sleepe litle, and watch muche  
thzough the dziness of their bzayne : their  
hearing fayleth, they stoupe, and shake as  
they go, their heads be white, their shoul-  
ders sticke out, & their raines be wasted.

Before the siluer thread bee lengthened.  
The siluer thzead is the sinewes which do  
stretch and lengthen vpon death, and they  
be called siluer thzeades, for that they be  
white like siluer, and doe hold, binde, and  
tie together the bones of the bodie, whiche  
would els one fall frō an other, as thzeads  
and lines doe binde together other lose  
things.

And the golden caule do shrinke. The  
skinne whiche couereth and encloseth the  
bzaine



## A godly Sermon

brayne is called the golden caule: bicause it is yelow like golde, and doth enclose, and keepe together the brayne, as the caule dothe enclose, and keepe together the beare.

The pypes be broken vpo the spring. The hart is called the spring, & the Arterie the pipe: for that as water hauing the beginning in the spring, dothe flowe out of the spring into the pipe, and from one pipe to an other to euery office in the house: so the vitall spirites springing, or beginning in the hart, go out of the hart into the arteries, which be round & hollow like cundite pypes, and runne from one arterie to an other, to all the partes of the bodie.

And the wheele vppon the cisterne. The stomacke is called a cisterne, a lake, or a poole. For so the Hebrew word doth signifie, and the liuer is called the wheele, the wench, or plumpe: for that as waters do not spring in a lake or poole, but eyther fall by rayne, or be gathered together by the industrie and deuise of man: so meat & drink haue not their beginning in the stomacke, but be put into it by the hande or mouth.

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mouth. And as by a wheele, and wrenche  
or plumpe and certaine lynes, men doe  
plumpe and drawe water out of the lake  
or poole for their necessarie vses: so the  
liuer by the veynes doth plumpe & drawe  
the iuice out of the stomack, and doth alter  
and change it into bloud, and conuey it to  
the nourishment of the bodie.

For dust. That is the fleshe and bones,  
which were made of earth and dust shall  
die & rotte, and returne to earth and duste  
again.

The spirite shall goe againe to God, which  
gave it. That is (saith the Chaldee Para-  
phrazist) the soule shall goe againe to stand  
in iudgement befoze the Lord which gaue  
it to man.

The principall lessons be these: First,  
that ech one ought to serue God in time.

Next, that trouble, sicknesse, age, and  
death be Gods bayliffes to arrest, & warne  
vs of our dutie to God.

Thirdly, that euery one shall ryle a-  
gayne, and giue an accompt to God of his  
doings.

The firste lesson is conteyned in these  
wordes:

## A godly Sermon

**wozdes :** Remember thy maker in the dayes of thy youth: in the which we are to learn :

- 1 First, what it is to remember God.
- 2 Secondly, to note the cause, that mo-  
ueth vs to remember him.
- 3 Thirdly, the time and season of this re-  
membzance.

The remembzance, oz duetifull  
seruing of God.

**I** appeareth by the course of the Scrip-  
tures, that to remember our maker, is  
**Rom. 5. 10** to beleue in God, and Christ Iesus, which  
gaue himselfe to die for vs being his eni-  
**Eph. 2. 1.** mies, which hath quickened vs being dead  
in sinne, who being once dead in the infir-  
mitie of the flesh, rose againe with power,  
**Eph. 4. 8.** ascended into heauen with maiestie, hath  
**Eph. 1. 21.** led away Captiuitie captiue, and reigneth  
in heauenly thinges aboue all p<sup>r</sup>incipali-  
ties and powers, and aboue euery name  
that is named, not onely in this world, but  
in the world to come. Who by his fleshe  
hath taken away the diuision and separa-  
tion that was betwene God and vs, abo-  
**Eph. 2. 15.** lishing the law which was set against vs  
in



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in precepts & decrees. Who is our peace,  
our aduocate, and propitiation for the  
sinnes of the whole worlde. By whom we  
haue boldnesse, and entrance with all con-  
fidence through faith in hym. For as there  
is no way into the house but by the doze:  
so there is no commynge to God, but by  
faith in Christ. By this doze entred Cor-  
nelius the Romaine: by thys doze entred y  
Ethiopian Eunuch. By this doze Zacheus  
receiued y person of Christ into his house,  
& saluatiō to him & his whole familie. By  
this doze the Taylor mentioned in the .16. of  
the Actes receyued saluation to himselfe, &  
all his house. And *Ambrose* vpon the E-  
pistle to the Romanes. This was God his  
determination, that the lawe surceasing,  
the grace of God should require only faith  
to saluation. And *Basil* in his booke *de bus*  
*militate*. The humble knoweth that he is  
boyde of true iustice, and that he is iustifi-  
ed by onely fayth in Christ. And *Heze-*  
*chius* vpon *Leuiticus* sayth: The grace of  
God is giuen of mercy and fauour, and re-  
ceiued by onely faithe. And *Chrisostome*  
vpon the epistle to the Galathians, chap. 3.  
They

*Eph. 2. 14.*

*Joh. 2. 2.*

*Eph. 3. 12.*

*Act. 10. 2.*

*Act. 8. 37.*

*Luc. 19. 5.*

*Act. 16. 31.*

*Ambrosius.*

*Basilius.*

*Hezechius.*

*Chrisost.*

## A godly Sermon

They sayde : whosoever stayeth him selfe  
vpon only faith is accursed. Contrariwise,  
S. Paule proueth that whosoever stayeth  
himselfe vpon only faith, is blissed.

And yet as fyre euer gyueth lighte and  
heate, so true fayth euer yeeldeth the feare  
of God, and loue of God. When S. Paule  
had firste taught the Romaines that they  
were seased and assured of eternall lyfe by  
**Rom. 12. 1.** fayth in Chryst: After he teacheth them to  
yeelde themselves, a quicke, holy, and plea-  
sant sacrifice to God, which is their dutiful  
**Eph. 1. 14.** seruing of God. When S. Paule had first  
taught the Ephesiens that Chryste is the  
earnest of their inheritauce, after he tea-  
**Eph. 6. 14.** cheth them to put on the cōplete armour of  
God, hauing the loynes girded in truth, &  
hauing on the brest plate of rightuousnes,  
and their fete shodde with the Gospell of  
peace, to take vnto themselves the shielde  
of faith, and the helmet of saluatiō, and the  
sword of the spirite, which is the worde of  
god, & to pray and watch with all perseue-  
rance. So when the Preacher had taught  
first the remēbrance of God, after he tea-  
**Ecc. 12. 13** cheth the feare & loue of God : let vs heare  
the

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the conclusion of all; saith he: feare God,  
and keepe his commaundements, for that  
is the duetie of eache man. Nowe to keepe  
God his commaundementes, and to loue  
God is all one, as Chzist teacheth vs in the  
14. of Iohn. If you loue me, keepe my com-  
maundements. To the same effecte doth  
*S. Hilarie* expound this sentence. Remember  
thy maker, that thou mayst reuerence  
his maiestie mightely; loue his goodnesse  
feruently, embrace his truth; cloudly, and  
beleue his promises faithfully. And also  
*S. Augustine*. Remember thy maker; that  
is, remember his might, that thou mayst  
beleue: his mercy, that thou mayst hope;  
his iustice, that thou mayst be fearefull:  
his goodnesse, that thou mayst be thankful.

*Ioh. 14. 15*

*Hilar ius*

*August.*

The cause which moueth vs to  
remember God.

**T**he cause which moueth vs to remem-  
ber God is imployed in this worde  
Maker. For diuers good wyters both olde  
and newe say, that this is the sense: By  
cause thou arte made after the image of  
God, *Totus es obligatus ad eius seruitutē*: Thou



## A godly Sermon

**Eph. 4. 24**

art wholly bound to serue him. The Image of God (according to S. Paule) is nothing els but righteousness, & holynesse of truth: So that the Preacher saythe thus muche: God hath made thee, and made thee iust & holy, therefore thou oughtest to serue him.

**Exod. 20. 2**

In the. 20. of Exodus, the Lorde spake all these sayings: I am the Lord thy God, which brought thee out of the lande of Egypt, out of the house of bondage, Thou shalt haue none other God but me. In the

**Exo. 19. 3.**

19. of Exodus, God saith to Moyses: These things shalt thou tel to the house of Jacob, and declare to the house of Israell: youre selues haue seene what I haue done to the Egyptians, howe I haue carryed you vpon the winges of Eagles, and haue adopted you to mee, if therefore you heare my voyce and keepe my couenaunt. &c. In

**Esay. 5. 1.**

the. 5. chapter of Esay, My beloued had a byneyarde in a plentifull ground, and he hedged it, and walled it, and pickte stones out of it, and planted it with good Grapes, and buylded a tower in the middes of it, and a wine presse in the middes of it. What could I haue done (saith he) for my vine.

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Vineyarde that I haue not done : but that  
I looked it should yelde grapes, and it yel-  
ded wild grapes. I looked for iudgement, &  
beholde iniquitie : I looked for iustice, and  
beholde outcrie. In Micheas the .6. chapter  
My people what haue I done to thee, or  
wherein haue I greeued thee : answere  
me. Surely I brought thee out of the lande  
of Egypt, I deliuered thee from the house  
of bondage, I sent before thee Moses, Aa-  
ron, & Miriam. Remember therefore what  
Balak King of Moab had deuised, and  
what Balam the Sonne of Beor answe-  
red him from Bittim vnto Gilgall, that  
thou mayest knowe the rightuousnesse of  
the Lord, and what the Lord requireth of  
thee: to do iustly, & to loue mercy, & to hum-  
ble thy selfe, & walke with thy God. And  
in the .102. Psalm: O my soule prayse thou  
the Lord, and all that is within me blesse  
his holy name. O my soule prayse thou the  
Lord, and forget not all hys benefytes,  
whiche forgueth thee all thine iniquities,  
which healeth all thine infirmities, which  
deliuereth thy life fro death, which crow-  
neth thee with mercy and goodnesse.

Mich. 6.3

Pla. 102.1

B.y.

The

## A godly Sermon

The grace & mercy of God hath made man iust and holy. The grace and mercie of God hath brought man out of the hellish Egypt, and caried him vpon the winges of Angels. The grace, & mercy of God hath planted the vineyard of his Church in a fertile ground: hath hedged it with hys law: hath walled it with his sacramentes: hath picked out the stones of superstition and wickednesse: hath builded a tower, & set watchmen, Patriarches, Prophetes, Apostles, Euangelists, & Pastours to keepe it: hath made a wyne presse of Princes, Judges & Magistrates. The grace & mercy of God hath set ouer his people godly Kings and Quenes, godly preachers and Ministers. The grace and mercy of God forgiveth all their sinnes, healeth all their infirmities, and giueth them the crowne of mercy and goodnesse. The grace and mercie of God is the cause of all blessings and goodneses. Euery good gifte, and euery perfect gifte (as sayth S. James) is from aboue from the father of light.

**Jac. 1. 17.**

**Eph. 1. 3.**

Blessed be therefore God euen the father of our Lorde Jesus Christe, whiche  
hath



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hath blessed vs with all spiritual blessings in heauenly things in Christe. As he hath chosen vs in him befoze the foundation of the world, that we should be holy, & without blame befoze hym in loue, who hath foreappointed vs to be adopted thzough Iesus Christ, vnto himselfe, according to the good pleasure of his will, to the praise of the glozy of his grace, wherewith he hath made vs accepted in his beloued: by whome we haue redemption thzough his bloud, euen the forgiuenesse of sinnes, according to his rich grace, wherby he hath bene aboudant toward vs, in all wisdome & vnderstanding. And therefore he giueth great & iust cause to euery one to remember and serue hym.

For sithe the father hath entayled hys lands vnto his sonne, eche sonne ought, & a good sonne will honour, loue & obey so good a father. Sith a friend hath made a deede of gift of al his goods to his friend, ech friend ought, & a good friend wil be kind & thankful to him and his againe. The God and father of heauen & earth hath entayled and assured the lande of eternall ioy to vs hys childezen. Their good friend and brother

B. iij.

Christ

## A godly Sermon

**Mat. 1. 25.** Christ Iesus hath giuen them himselſe to  
**Math. 4. 2.** be borne of a virgin, to hunger & thirſt, to  
**Joh. 19. 28** be ſpitted on and ſcurged, to be rent and  
**Math. 26.** torne, to ſuffer death, & death of the croſſe,  
 67.  
**John. 19. 1** to beare the paynes and torments of hell,  
**John. 19.** and Gods wrath. He hath giuen them bys  
**Math. 27.** holineſſe, his rightuouſneſſe, his truth, bys  
 46.  
**1. Cor. 1. 30** patience, his mercie, and the inheritance  
 of his glorious kingdome. And therefore  
 they ought to be obediēt to ſo good a father,  
 and to be thankfull to ſo louing a brother.  
**Eſa. 1. 3.** The Ox dothe know his owner, and the  
 Aſſe his maſters cribbe: and muche more  
 ought man to know the mightie Lord, and  
**Pl. 103. 9.** mercifull God. The ſunne ſetteth & riſeth:  
 the Moone keepeth his full, his wane and  
 change: the ſea dothe ebbe and flowe: the  
 earth yeldeth graſſe and corne, and fruite  
 for man, as God hath made them, and ap-  
 pointed them to do: And ſhall not man la-  
 bour and watch, pray and faſte, be merci-  
 full, juſt, holy and true, as God hath made  
 him, and appointed him to be?

The ſeruaunts ſayth: we may do what  
**Deu. 11. 32** we liſt: but the holy ghoſt ſayth, thou ſhalt  
 only do that I commaund thee. The Epicure  
 ſayth:

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saith: Let vs eate and drinke, and be merie, for to morowe shall we die: But the holy ghost saith: Meates are ordayned for the bellie, and the bellye for meates: but God shall destroy both it, and them. The reiect saith: It is as good to sitte idle, as worke idle, & it needes not, or it bootes not: But the holy ghoste sayth: All these blessings shall come vpon thee and take holde of thee, if thou shalt keepe my worde. Blessed shalt thou be in the citie, and also in the felde: blessed shalt thou be when thou goest forth, and when thou comest in: blessed shall be the fruite of thy bodye, and the fruite of thy grounde, and the fruite of thy cattell, and all that thou settest thy hand vnto: But if thou do not keepe my lawe: Cursed shalt thou be in the Citie, and also in the felde: cursed shalt thou be when thou goest forth, and when thou comest in: cursed shall be the fruite of thy bodie, and the fruite of thy ground, and the fruite of thy cattell: and cursed shall be all that thou settest thy hand vnto.

1. Cor. 15.

32.  
1. Cor. 6. 13

Deut. 28. 26

B. iij.

The



## A godly Sermon

The time of our remembraunce.

**I**N the dayes of thy youth. The Hebrue word Bakarah signifieth youth or a thing chosen of the roote Bakar. For that a young man is chosen, and apte for any worke, or any thing. So the time of our remembraunce is our young yeres, our flourishing dayes, the time of prosperitie, the time of this our life, whilest we may be framed to remember God. In the morning sowe thy seede: make no tarying to turne vnto the Lord, and put not off from day to day: for sodainly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed, and thou shalt perishe in the dayes of vengeance, for man dothe not knowe his time, but as the fyshes that are taken in an euill nette, and as birdes that are caught in a snare: so are the chyldren of menne beynared in the euill tyme, when it falleth vpon them sodaynly. *Ecce venio sicut fur*: Beholde I come sodaynly lyke a theefe: blessed is he that watcheth, and keepeth his garmentes. What soeuer thy hande can doe, doe it by and by. For there is neyther worke, nor inuention, nor knowe

Ecc. 11. 6.

Eccle. 5. 7.

Apoc. 16.

15.

Ecc. 9. 10

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knowledge, nor wisdom in the graue  
whither thou goest. Worke while day is,  
for night will come when no body can Joh. 9. 4.  
worke. Cast thy bread vpon the waters,  
for after many dayes thou shalt finde it.  
Giue a portion to seuen, and also to eight:  
for thou knowest not what euill shall be  
vpon the earth. Noah builded the Arke Gen. 6. 14  
whylest the wether was fayre: Joseph Ec. 41. 48  
made barnes, and grayners, and layde vp  
grayne and cozne, in the seuen plentiful  
yeres. The Antelope hauing no guide, master, Prov. 6. 7.  
nor ruler, prouideth meate for hir selfe in  
sommer. *Ante languorem adhibe medicinam:* Eccl. 18. 18  
Before sicknesse take phisicke, and before  
iudgement trye thy selfe, and thou shalt  
finde fauour in the sight of God. The five  
wise Virgins took oyle in theyr vessels, Mat. 25. 1.  
with their lampes, and were ready when  
the Bridegrome came forth, and went in  
with him to the mariage. The Lord pray- Luk. 16. 8.  
seth the vnjust Stewarde, for that he had  
done wisely: and Chyphre willet him to  
make them friends of the Mammon of  
iniquitie, that when they fayle, they may  
receyue the into everlasting tabernacles,

B. v.

Polwe

A godly Sermon

Nowe for oure particular instruction :  
God hath deliuered Englande from fozen  
bondage : the burden whereof as we may  
beholde in our neighbours on euery syde,  
so haue we domesticall glasses to see it in.  
Howe the Danes cuerrunning this lande  
caused the Englishe men to eare and sowe  
their lande and doe all other laboures, and  
the Danes did vse their wiues, daughters,  
and seruants at their pleasure : and if any  
Englishe man had met a Dane vpon a  
brydge, the Englishe man might not stirre  
one foote before the Lord Dane was past :  
and if the English man had not made low  
curtesie to the Dane at his comming by,  
he was sure to be sharply punished. The  
Normands hauing title by English bloud,  
and spending by the good will of the most of  
Englishe nation, yet burdened them with  
great tribute and exactions, toke to them-  
selues the chiefe possessions of the lande,  
ordained newe lawes and newe coynes,  
ouerthrewe the houses of the Nobilitie,  
and filled all Churches with strangers.

God hath deliuered hys Englishe  
Church from the Romish Pharao, whiche  
vnd



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dyd not onely keepe it vnder with the burdens of Annates, Electiōs, Preventions, Totquots, Tollerations, Bulles, Seales, Signatures, Smokefarthings, and Peter pens, and such like: But also loaded their consciences with the straw and clay of superstition, error, and ignorance.

Exod. 5. 4

Exod. 5. 7

God hath caried the chiefe of Englande, the Nobles, Ministers, & many other good folke vpo y Eagles wings, through maruelous dangers, & miraculously preserved them, as their owne consciences doe best knowe. For remember what Athalia 2. Ke. 11. 1. and hir bloudy priest Matham: what Bas 2. Ke. 11. 18 lam of Italic & his persecuting kings Bas Sam. 22. laac and Sehon: what his cruell Dukes 2. Keg. 18. 19. Absache and Holoferne: what Adonias, 1. Kg. 7. 1. and Abisac had deuised: and what their Balamities answered them from Sittim 1. Kg. 2. 17 to Gilgall, from the beginning of thoznes and troubles, to the wheele & type of rule and dominion.

God hath planted his English Church in a pleasant, fertile, and healthfull soyle: he hath giuen it plentie of all manner of vittailles: he hath endued it with peacc  
and

A godly Sermon

and conecorde aboue all Countries rounde  
about it: He hath hedged it with his Gos-  
pell, the seede of grace, which sowen in the  
furrowes of Christian hearts encrease  
and multiplieth exceedingly: the precious  
iewell more deare to the godly, than all  
the treasures of the worlde: the spirituall  
sworde, that cutteth the hearts, and par-  
teth the flesh from the spirite: the heauen-  
ly Pette, that encloseth, and bringeth to-  
gether the children of God: the water of  
life which washeth away our synnes: the  
sacred fyre, that burneth away the super-  
fluous humors of worldly desires: the  
wholsome leauen that seasoneth and edi-  
fyeth the soule: the swæte bread, that feed-  
eth the man of God: And the true keye  
that openeth to vs Christ Iesus, the doore  
of the kingdome of heauen.

God hathe buylded in it the sincere and  
substantiall walles of the Sacraments of  
Baptisme and the Lordes Supper, the  
seales of faythe, the watch words of Chri-  
stian souldiers, the images of our Resur-  
rection, and the paunes of our saluation.  
He hathe pickte out the stones of errour  
and

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and heresie.

God hath set ouer it Miriah, to set forth his glozy, to cause his worde to be taught, to aduaunce vertue, to punishe vice, to be a nurse and fosterer of his people, to write out his booke, and to reade on it continually, to keepe his commaundementes, not turning from them to the lefte hande, nor to the right. He hath set ouer it many good Moyseles, that many stande in the gappe, to turne away Gods wyath, to guide gods people in the wildernesse of these perillous dayes, and to iudge them from morning to euening: and many good Aarons to ring the golden belles of the Law and Gospell in Gods Sanctuarie and Church, to present sacrifices of thankesgyuing, and to giue lyght to Gods people by his worde. He hath placed in it keepers and watchmen, preachers & ministers, whiche feede his flocke, plowe his grounde, and sounde the trumpet of his worde, so godly, so learnedly and painefully, as thys lande seldom or neuer hath tasted the lyke. Although Ciceroes dogges that should barke at the Romishe wolues, beginne to snatch at

Esa. 49. 23  
De. 17. 18.

Pl. 106. 23

Exo. 18. 35

Ecc. 45. 17



## A godly Sermon

at the christian Belmethers.

He hath made a winepresse of Judges, Iustices, and Magistrates, to presse the husk of controuersies and suites from the twice, vice from vertue, falshode from truthe.

And all these hath he done, to moue vs to  
**Gen. 17. 1.** beleue that he is God almightie, the first  
**Apo. 1. 17.** and the last, the God of Gods, Lorde of  
**De. 10. 17.** Lordes, and that besides him is none. To  
moue vs, to feare the profoundnesse of hys  
riches, wisdom, and knowledge. Who  
**Deu. 4. 35** is greater than our hearts, and knoweth  
**Ro. 11. 33.** all things, who yeldeth wrath in the day  
**1. Jo. 3. 20** of wrath, to euery one, according to the  
**Rom. 2. 5.** hardnesse of his heart: who if we will not  
**Psal. 7. 13** turne, hath whet his sword, bent his bow,  
and prepared the arrowes of deathe. To  
**Deu. 32. 4** loue him as true and faithfull, as gentle  
**Joch. 2. 13.** and mercifull, who hath not dealte wyth  
vs after our sinnes, nor rewarded vs af-  
ter our iniquities: But looke how wide the  
**Ps. 102. 10** East is from the west, so farre hathe he set  
our sinnes from vs.

All these hath he done to moue vs to  
seeke the Lorde with all our hearts, & to be  
zelous

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zelous in the truthe of the iealous God,  
whiche giueth not his glorie to an other,  
whiche will haue vs all, or no part of vs,  
and casteth the luke warme oute of hys  
mouth. To keepe our spirites, soules, and  
bodies pure, and wythout blame to the  
comming of our Lorde Iesus Chryst. To  
be faythfull and constante that we may  
receiue the crowne of lyfe: To labour to  
ouercome, that we may cate of the hidden  
Manna, to be clothed wyth white aray,  
and to be made pillers in the Temple of  
God.

All these hath he done to moue vs to  
gird our selues with truthe, to binde it  
about our neckes, and to wyte it in the  
table of our heartes, to flye the softe pil-  
lowes of flatterie, the paynted cloake of  
dissimulation, the sharpe rasors of slander,  
ring, and speake the truthe each one to an-  
other. To arme our selues with righte-  
ousnesse, and to make good good, and euill  
euill, darkenesse darkenesse, and lighte  
lyght, swete swete, and sowze sowze.  
To put on the shoes of peace, the chayne  
that lincketh Chrystians together wyth  
the

Deu. 4. 29

Eccl. 34. 14

Esa. 41. 8

Apo. 2. 10

Le. 11. 44

1. Th. 5. 4

Apo. 2. 10

Apo. 2. 17

Ap. 3. 5. 12

Eph. 6. 14

Prout. 3. 3

Eze. 13. 18

Psal. 51. 4

Eph. 4. 25

Eph. 6. 14

Esa. 5. 20

Eph. 6. 15

## A godly Sermon

**Eph. 4. 3.** the bonde of loue, the Image of Christ  
**Psal. 132. 2. 3.** grauen in mans heart, the swæte dewe of  
 Hermon, and the precious oyntment of  
 Aaron to the Leuites and seruantes of  
 God. To moue vs to kepe the garmentes  
**Apo. 16. 15.** of innocencie, to labour the worke of God  
**Ioh. 9. 10.** in the day of this life, to cast our bread vpon  
**Esa. 58. 7.** on the waters, to deale our breade to the  
 hungry, to bring the poore that wander  
 into our houses, when we see the naked to  
 cloth them, to loose the bandes of wicked-  
 nes, to take off the heauy burdens, to let  
**Esa. 58. 6.** the oppressed go free, to breake euery yoke  
 of the vngodly, to helpe the blind and lame  
 the widow and fatherlesse, the straunger  
 and friendlesse.

All these hath he done to moue vs like  
**Gen. 6. 41.** prudente Noahs, to buylde the arke of a  
 good conscience before the floud of Iudges-  
 ment doe ouerflowe. Like prouident Jo-  
**Ge. 41. 48.** sephs, to lay vpon the grayne of godlynesse  
 in the barnes our of our hearts, before the  
**Prou. 6. 7.** dearth of mercy shall be. Like paynefull  
 Antes to prouide the fode of the soule, be-  
**Ecc. 18. 18** fore the winter of Iustice approche. Like  
 tractable patients to take the preparatiues  
 of



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of repentance befoze the pangs of death  
do come. Like wise virgins to haue ready **Mat. 25. 14**  
the lampe of fayth, and the oyle of vertue  
befoze the bzidegrome Chyiste Iesus doe  
shutte the doores. Like good Stewardes **Luk. 16. 8.**  
to pꝛouide foꝛ the tabernacle of heauen,  
befoze we lose the office of this life. In the  
dayes of sayze wether, of plentie, of Som-  
mer, of health, of oportunitie, of thys lyfe,  
to remember our maker, and to serue hym  
dutifully. And thus muche of the first pꝛin-  
cipall lesson.

Trouble, age, sicknesse, and death, be  
Gods Bayliffes.

**B**ut the nature of man is so crabbed and  
frowarde, that commonly the mercies  
and graces of God doe little pꝛeuayle with  
him, and therefore when man forgetting  
the goodnesse of God, beginneth to ware  
secure and carelesse, God hathe certayne  
Bayliffes and scourges, as trouble, sick-  
nesse, age, and death, whiche he sendeth  
foꝛth to arrest them to come to hys Court  
of Justice, there to be warned of their du-  
ties, and fyned foꝛ their offences. As the  
C. holy

A godly Sermon

**Deu. 18. 15** holy ghost dothe teache in the. 28. of Deuteronomie, by Moyses: If they will not obey the voyce of the Lorde theyr God, the Lorde shall sende vpon them, trouble, cursing, and shame: The Lorde shall make the pestilence cleaue vnto them: the Lorde shall smite them with povertie, sicknesse, and colde, drought, blasting, and meldewe: the heauen that is ouer their heades shall be brasen, and the earth that is vnder them yron. In the. 32. of

**Deu. 32. 18** Deuteronomi. Thou hast forsaken the mightie God that begot thee; and hast forgotten the Lorde that made thee. The Lorde then saue it, and was angry, and sayde, I will hyde my face from thee, and thou shalt bee consumed wyth hunger, and burnt with heate, and bitter destruction. I will also sende vpon thee the teeth of beastes, with the venim of Serpentes. Also he dothe complaine by the Prophet

**Ozee. 2. 5.** Ozee. Your mother hathe sayde, I wyll goe after my louers, whiche gaue me my bread and my water, my wool & my flaxe, my oyle, and my wyne. Therefore will I stoppe hir wayes with thornes, and make  
a wall

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a wall, that she shall not finde hir pathes.  
And by the Prophete Iere. Cast out this  
people, and let them departe: And if they  
say whither shall we departe: then tell  
them: Thus saythe the Lorde. Suche as  
are appoynted to death, vnto death: and  
suche as are for the sword, to the sword:  
and suche as are for the famine, to the fa-  
mine: and suche as are for captiuitie, to  
captiuitie. Nemrod and his adherents for-  
gat God, and sayde one to another: Come  
let vs make brick, and burne it in the fire,  
and let vs buylde vp a Citie and a Towre  
whose toppe may reach vnto heauen, that  
we may get vs a name: But God sent his  
Bayliffe trouble, which arrested the with  
a wryt of confusion, and confounded their  
language, that one might not perceiue an-  
others speech. Iobs sonnes forgot God, &  
made feastes euery one in his course, but  
on a daye when they were eating and  
drinking in their elder brothers house,  
God caused his Bayliffe trouble to ar-  
rest them with a wryt of tempest, whiche  
smote the foure corners of the house, and  
killed them all. The people of Israell

Iere. 17. 23

Gen. 11. 14

Iob. 1. 4

C.g.

for



## A godly Sermon

**Exo. 17. 2.** forgot God, and murmured for bread and drink: But God caused his Bayliffe trouble to arrest them with a writte of warre, for the Amalechites smote a great number of them.

**Num. 21. 6** The people of Israell were wearie of their journey to the lande of promise, wherefore God caused them to be arrested with a writte of fyre, which consumed the uttermost part of the host.

**Num. 21. 6** The people of God blasphemed God, but he caused them to be arrested with a writte of fyrie Serpents, whiche stong them so, that many of the people of Israell were destroyed. The inhabitauntes of Juda and Ierusalem trespassed wonderfully, according to all the wyckednesse of the Heathen, and polluted the house of God, and mocked the messengers of God, despyled his worde, and euill bled his Prophetes, wherefore the Lorde caused them to be arrested and fined with long captiuitie: for they were ledde away prysoners vnto Babylon.

**1. Reg. 17.** The tenne trybes worshipped straunge Gods, and walked after the rytes of the  
**24** Gen

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Gentiles, and therefore **G D D** caused them to be arrested, and fyned with long captiuitie: for they were prysoners amongst the Assyrians. Jeroboam king of Israell, hearing the wordes of the man of **G D D** whyche cursed the altar in Bethell, stretched forth his hande, saying, laye holde on him: But his hande wythered, and hee coulde not plucke it in againe. Dacrias trusted in Belshub of Esceron, and therefore hee did fall out of the Gallerie in the toppes of his house in Samaria, and dyed vpon it. Zedechias did euill in the sighte of the Lorde, and Nabuchodonozzer King of Babilon slewe his sonnes before his face, and put out his eyes, and bounde hym in chaynes, and caryed him prysoner to Babilon. Alcimus generall to King Demetrius, commaunded all the walles of the holye house, and the monumentes of Prophetes to be pulled downe: But he was plagued, and his mouth was stopped, for he was stricken with a palsey, and coulde no more speake. Valerian the Emperoure cruelly persecuted

1. Ke. 13. 4  
2. Keg. 1. 2.  
2. Ke. 25. 7  
1. Mach. 9  
55.  
C. iij.      cuted

## A godly Sermon

2. Reg. 21.  
13.

2. Mach. 9  
c. 9.

cuted the Christians, whom Sapor kyng of Persia toke in battayle, and did not onely leade him about with a leace lyke a bloude hounde, but also vsed him for a footstole to get vpon his horse. Achab caused Naboth to be put to deathe, for that he refused to sell him his Vineyarde: But both Achab him selfe was slayne in battayle, and all hys house vterlye destroyed. Antiochus swelled in pryde agaynste God: but God smote hym wyth an incurable and inuisible plague: the payne of the bowels ( whiche was remedlesse ) came vpon hym, and he fell downe from the Charyot that ran swiftly, and it brused all his bones, and the wormes came out of his body in abundance, and whylest he was alque hys fleshe fell off from hym for payne and torment.

They of the Church of Israell were vnthankfull to G D D, and ascribed vnto Idols their breade, and theyr water, theyr wooll and theyr flare, theyr Drle and theyr drinke: they gloryed in themselves,



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selues , and made them Castles and  
Towres : they were secure and care-  
lesse , and gaue them selues too eating  
and drynking , and pastyme : They fol-  
lowed the wickednesse of the Heathen,  
and mocked the Prophetes of God , and  
despised hys worde : They gaue them  
selues too couetousnesse and wrong : they  
grew in pride , infidelitie , and contempt  
of God : and therefore G O D dyd ar-  
rest them with trouble , wyth pesti-  
lence , wyth famine , with sworde , with  
fyre , with serpents , with captiuitie , with  
destruction.

We of the Church of Englande , are  
vnthankfull to God for our treasures,  
and Jewels , for our houses and landes,  
our vnitie and peace : hys blessed worde  
and Sacramentes , and manye other  
hys vnsprakeable benefytes and ryche  
blessynges of G O D . We thynke  
they come not from G O D , but from  
oure Parentes , from oure friends ,  
from oure witte and cunning , from our  
happe and labour . We buylde Castles  
C.iiij. and

## A godly Sermon

and towres in the ayre to get vs a name,  
So many heads so many wittes, so many  
common wealthes. Plato his *Idea*, Aristo-  
tles felicitie, and Pythagoras numbers,  
trouble most mens braynes. Wisers and  
woulers were neuer good householders,  
devisers and phansiers were neuer good  
common wealthes menne. Phaeton  
thought that he could haue ruled Phebus  
Chariot, but his body was too light for the  
Gen. 11. 4. flying horses. Nimrod thought he could  
haue builded a towre to heauen, but he  
wrought confusion upon earth. The bami-  
Jud. 9. 15. ble thought it could haue shadowed all the  
trees of Libanon, but it brought destruc-  
tion. These light Phaetons, these devising  
Nimrods, disturbing bables, phansie  
many chariots and formes, devise many  
towers & plattes, and promise many sha-  
dowes of common wealthes, but the ende  
of all is infidelitie, confusion & destruction.  
Jud. 9. 9. The figtree would not leaue his sweete-  
nesse, the olive tree his fatnesse, the vine  
his wine, wherewith he did cheare bothe  
God and man: neyther shoulde we leaue  
the sweetnesse of vnitie, the fatnesse & sub-  
stance

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Knowledge of religion, the wine of obedience,  
which do please both God and man, and be  
carried away with the brambles of infidelitie  
and confusion.

We grow secure and carelesse, we eate,  
we drinke, we buie, we sell, we plant, we  
bulde, we pastime, and make merrie.  
Euerye one looketh that an other shoulde  
serue God, they care not to serue God  
themselues. They thinke that Job should **Job. 1. 5.**  
pray and sacrifice for them. The spirituall  
men (say they) shoulde keepe hospitalitie,  
the spirituall men shoulde see the people  
taught, shoulde giue almes, shoulde lyue ac-  
cording to their profession: most true, and  
therefore shoulde gentlemen, and Noble  
men keepe hospitalitie, shoulde see the peo-  
ple taught, giue almes, lyue according to  
their profession. For all be, or ought to be  
spirituall men. I knowe not whence that  
distinction of spirituall and temporall men  
came, I suppose from beyonde the Alpes.  
The worde of God doth acknowledge no  
difference of man but spirituall or carnall: **1. Cor. 3. 1.**  
and carnall none shoulde be. You are (sayth  
S. Peter to all generally) a chosen people,

C. v.

A



## A godly Sermon

2. Cor. 4. 7

Mat. 25. 15

Luc. 16. 1.

a regall priesthooe, a holy nation, that you should shew forth the vertues of him that hath called you out of darkenesse into marvellous light. But these that be called spirituall men haue their liuinges for the sayde purposes: and so haue they whome we call temporall men also. Their landes be not their owne, they haue them not of their friends, they haue them from God, who giueth, to euery one according to hys abilitie, and requireth againe a reckening according to his receipt: for one talent of the seruaunte and labourer: for two talentes of the farmer and marchaunt: for thre talentes of gentlemen and knights: for mo of the Nobles and Counsaylours: for most of the Princes: whosoever hath the most liuing and authozitie, is most bound to walke in the feare of God, and to see such as be vnder his gouernment brought vp in the knowledge and feare of God. For euerie one is Gods steward, and euerie steward is bounde to make his account, according to hys receypte, and charge.

Woe despise Gods worde, and mocke  
his

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his Ministers, wee blaspheme God, and  
abuse his holy name, wee worship strange  
Gods, our bellye, our purse, oure byrthe,  
our landes, our witte, and authoritie: we  
truste moze to Belzebub of Ecceron, and 2. Reg. 1.2  
Apollo of Delphos, to coniurers and sooth-  
sayers, than to the Prophetes, and Apo-  
les. Euery man hunteth hys brother Mich. 7.2  
with an nette: Euery man hunteth after  
Naboths vineyarde. Such as haue Lord. 1. Reg. 22.  
shippes and Mannours, long after Na- 17.  
boths litle field. They that haue too much,  
or spente too much, long after the vyne-  
yardes of poore Persons and Vicars, and  
other that labour full truely in God hys  
vineyarde.

We swell in pryde & contempt of God  
and man, disdayning one another, contem-  
ning one another, and are sozie that an-  
other dothe liue or thriue by vs: And yet  
we thinke that God can not, or dothe not  
see it. Wee are clothed with the fig leaues Gen. 3.7.  
of authoritie, of parentage, of friends-  
shippe, of selfe loue, of flatterie, dissem-  
bling, and our owne fantasies. Well, oure Gen. 11.  
language hath not bene confounded: oure  
houses

A godly Sermon

**Exod. 17.2** houses smitten downe : the Amalechites  
haue not pzeuayled against vs in warre :  
**2. Reg. 15.** Nabuchodonozor hath not killed our chil-  
**7.** dzen befoze our faces, bound vs in chaynes,  
caried vs away captiues : we haue not  
**1. Mach. 9** bene stricken with palseis : let vs not dis-  
**Rom. 2.4.** pise the great patience and long suffering  
of God. We knowe what hath bene : God  
knoweth what may be, and shall be. But  
be these things as they shall be, yet if these  
two bayliffes can not finde vs, God hath a  
thirde Bayliffe, Bayliffe Age, whiche will  
finde vs out, and cause our strong men or  
legges to bowe, the keepers of our house  
and handes to tremble, our grinders and  
teeth to decay, those that looke out of the  
windowes and the eyes to be blinde, the  
dozes and lippes to shut, sleepe to fayle, the  
daughters of Musicke & cares to be deafe,  
the Almond tree and head to be white, the  
bighe ones and shoulders to sticke vp, the  
capers and regnes to waste : for all these  
when wee seele them in oure selues, or see  
them in others be Gods bayliffs to warne  
vs, and tell vs that it is time for vs to  
pzeare our selues to beginne to remem-  
ber,



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ber, and serue God.

But some can vse themselves so cunningly, that Bayliffe trouble shall neuer finde them. For if he seeke them with poerty, they will make stones bread rather than want. They will hoord vp their corne and wares, vntill the poorer sort hath sold, and then sell it at their own price, or keepe it vntill it be rotte. They will varnish their wares, and make them shewe fayre to the eye, though neuer so bad to the vse: or they will leaue their naturall and lawfull trauect, and vse vnnaturall and vnlawfull multiplication of money: or they will sell their landes and liue by vsurie: or they will set their landes vpon the last, and stretch them from sixe pounce a yeare to sixe scoze pounce a yeare. Or they will make all fysh that cometh to net by Sea or by lande, or they will transporte corne, butter, cheese and all kynd of good necessities, and that to them that neyther loue Gods worde, nor this countrie: or they will sell their landes thre or foure times to be sure.

If trouble seeke the by losse of friends,  
they

## A godly Sermon

they can comferte them selues with the commoditie that they reape of their friends goods and landes, after they haue woꝛne blacke a while.

If trouble seeke the by displeasure, they will say that white is blacke, and blacke white: they will runne with the hare, and hold with the hounde: they will carie fire in one hande, and water in another: They will play *Ait, Aio, Negat, Nego*, they will leaue truthe, iustice and equitie, and playe the English Coliar, who firste mette King Henry the sixte souldiers and was beaten of them, for that he sayde he serued King Edward the fourth: Nexte he mette King Edward the fourthes souldiers, and was beaten of them, for that he sayde he serued King Henry the sixt: Afterward he mette a thirde bande of menne, to whome he answered he serued the Deuill, who when they bad him be gone in the deuils name, so he answered he would: for q he, I haue bene beaten of King Henries men, and King Edwardes men, for answering that I serued the one, and then the other, and now I haue sayde I serue the Diuell, I go  
without

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without hurte, hee is the beste Master I mette wyth thys morning. They wyll leaue theyr duties towarde God, their Prince and their Countrie, rather than by displeasure to fall into trouble.

Some partly by the goodnesse of nature, partly by diet and exercise, partly by medicines, will order their bodies in such sorte, that Baylisfe sicknesse shall not finde them. And some with faire and pleasant houses, with their warme and softe apparayle, with their choyle of meates and drinckes, with their seuerall pastimes and recreations will cherish baylisfe Age in such sort, that he shall little or nothing grieue them. Mary yet God hath one sure and trustie baylisfe, Baylisfe Death, whiche neuer fayleth hym. For he neuer returneth, *Non est inuentus in baliua mea*, but bringeth *corpus cum causa*. Be he olde, be he yong, ryche or poore, Lorde or Ladie, Knight or Emperoure, he keepeth them without bayle or mainpryse. This Baylisfe can neyther bee deceiued by subtiltie, nor allured by beutie, nor corrupted by money, nor withstode by strengthe.

When



## A godly Sermon

**Gen. 3. 16.** When deathe commeth there is no way to escape: Be it to day, be it to morrowe it will be, it is a debte, it muste be payde. Strive man neuer so much, this sentence definitiue of God shall neuer be reuerfed, earth thou arte, to earth thou shaltc. Live you neuer so long, you must say with Job: **Job. 17. 13** The graue is my house, darkenesse is my bedde, I said vnto rotnennesse, you are my father: I sayd vnto the woymes, you are my mother, you are my sisters.

What say some. I haue in banke a hundred thousand pounds, my plate, my iewels, my landes are worth as much: and yet must you say: The graue is my house, darknesse is my bedde: yet muste you say to rotnennesse, you are my father, and to the woymes, you are my mother, you are my sisters. But I am able to ouerrule any case in the lawe, I am able to be an Embassadour thzough the worlde, I haue the knowledge of all founys and learning. I am able to serue any Prince in the field, I am able to bee of Councell with anye Prince Christian. Yet must you say, the graue is my house, &c. I am a gentleman,

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a Noble man, I came in with the Conqueror, I can fetch my pedigree long before the Conquest, a King was my father, a Queene was my Mother, a King my Brother, a Queene my Sister: yet muste you say, The graue is my house, darknesse is my bedde: yet muste you say to rottennesse, you are my father, and to the wormes you are my mother, you are my sisters. For the siluer threades and sinewes shall stretch, your goulden caule and bayne-skinne shall shrink, your spring and hart, your pypes and Arteries shall fayle, your cisterne and wheele, your liuer and stomacke shall be dried vp and consumed, and man shall goe to his long home, and duste to earth from whence it came. And now followeth the third principall lesson.

That eche one shall rise againe, and giue an accompt to God of his doings.

**T**he earth is a mistresse vnto vs of our resurrection: whose trees, floures and hearbes doe die in winter, and reuiue in sommer. The day, the moneth, the yeare, the spring, the sommer, & winter, do passe,  
D. and

## A godly Sermon

& returne againe, & teach our resurrection. **T**ell our selues once in .24. houres do as it were die in sleepe, but the morning awaketh vs out of sleep, and sheweth vs a manifest token of our resurrection. But woe meruayle how the dry & rotten bones can be fetched out of the Sea, out of the earth, out of the ashes agayne. He that fetcheth the sunne out of his caue euery morning: he that (as it were) quickeneth the dead

**N**um. 17. 8 **N**oone euery moneth: he that caused Aaron his rod, that had bene many yeares dried, in one night to budde, blossom, and beare ripe Almondes, can also bring the drie bones out of the graue, sea, and ashes, and cause them to beare ripe and perfecte flesh. And why should we doubt, that of the rotten body a perfect bodie may spring, since we see by dayly experience that of rotten cozne, perfect cozne doth grow, and that of rotten seedes and kernels, perfect seedes and kernels doe come, whyche be clothed with stalke, huske and leaues: and this mortalitie shall put on immortalitie, and this corruption incorruption. Iohn. 5.

1. Cor. 15.

53.

Joh. 5. 25.

**T**he houre shall come, when all that be in the graue shall heare the voyce of the Sonne



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Sonne of **G D D**, and shall come forth.

Rom. 8. If the power of him that raised up

Rom. 8. 12

Jesus from the deade dwelleth in you, hee

that raised up Christe from the dead shall

also quicken your mortall bodies. For as

in Adam all doe die, so in Christe all shall

be made alive. Apoc. 20. I sawe (sayth

1. Cor. 15.

22.

Apoc. 10. 11

S. John) a great white throne, and one

that sat on it, from whose face fledde away

bothe heaven and earth. I sawe the deade

bothe great and small stande before God.

For the sea gave up hir dead that were in

hir, and death, and the grave gave up the

deade that were in them, and they were

iudged every one according to their wor-

kes. Whosoever was not written in the

booke of lyfe, were caste into the fire. As

S. John Baptist sayth, hee hath his fanne

Mat. 3. 12.

in his hande, and will make cleane hys

flowre, and gather hys Wheate into hys

garner, but will burne up the chaffe with

unquenchable fyre. In the tyme of War-

Math. 13.

30.

uest, in the ende of the worlde, the Sonne

of man shall sende forth his Angels, and

they shall gather out of his kingdome, all

things that offende, and them that do ini-

quitie, and shall caste them into a foznace

D. y.

of

A godly Sermon

of fire, there shall bee weeping and gnashing of teeth: Then shall the iust shine as the sunne in the kingdome of the father.

Math. 13.  
47.

The kingdome of Heauen is lyke vnto a draue nette, cast into the Sea, that gathereth of all kinde of things: which when it is full, men draue to lande, and sitte and gather the good into vessels, and caste the bad away: so shall it be at the ende of the worlde. The Angels shall goe forth and seuer the good from the badde: and shall cast them into the fornaice of fyre, ther shall be wayling and gnashing of teeth. When

Math. 25.  
31.

the Sonne of man cometh in his glorie, and all the holy Angelles with him, then shall be gathered all Nations, and he shall separate them one from an other, as a shepheard separateth his sheepe from the Goates. And hee shall sette the Sheepe on his righte hande, and the Goates on the lefte: Then shall the Kyng saye to them on his ryghte hande, Come yee blessed of my Father, enherite yee the kingdome prepared for you from the foundation of the worlde: Then shall hee say to them on the lefte hande, Depart from me yee cursed into euerylasting fire, whiche is  
prepa

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prepared for the Devill and his Angels.  
And therfore S. Pauls rule to the Corin-  
thians is very necessary, where hee sayth:  
Let every man take heede, howe he buyl-  
deth, for other foundation can no man lay,  
than that which is layde, which is Iesus  
Chryst. And if any man buyld on this fou-  
dation, golde, silver, precious stones, tym-  
ber, hay, or stubble: every mans work shall  
be made manifest, for the day shall declare  
it, because it shall be revealed by the fyre:  
and the fire shall trie every mans worke  
of what sort it is. If any mans worke that  
he hath buylt upon, abide, he shall receyue  
wages, if any mans worke burne he shall  
lose. Beholde the Lorde will come with  
fire, and his chariots like a whirle wynde,  
that he may recompence his anger wyth  
wyath, and his iudgement with the flame  
of fire: for the Lorde will iudge wyth fire  
and with his sworde all fleshe. Thou after  
the hardnesse of thy hart, which cannot re-  
pent, heapest vnto thy selfe wyath in the  
day of wyath, and of the iust declaration of  
the iust iudgemēt of God, who wil reward  
every one according to his works, that is,  
to them which by continuance of well do-

1. Cor. 3. 11

Esa. 66. 15

Rom. 2. 5.

D. iij.

ing



## A godly Sermon

ing seeke glozie & honour, & immortallitie, eternall life: But vnto them that are contentious, & disobey the truth, and obey vnrighuousnesse, shall be indignation and wrath, tribulation and anguise, vpon the soule of euery man that doth euill. For we  
**2. Cor. 5. 10** must all appeare befoze the tribunall seat of Christ, that euery man may receiue the things that are done in his body, according to that he hath done, whether it be good or euill.

Learne therfoze to remember your maker in the dayes of your youth, for eyther trouble will come, or sicknesse will come, or age will come, and death will come, and we shall rise againe, and the Judge wyll come, which will neyther shewe fauour or mercy, nor receiue money, nor allowe repentance. Here let euery soule repent whilest there is place and time for mercy: for there is onely time & place for iustice. The day of iudgement shall come, in the which pure hearts shall moze auayle, than fayze wordes, and a good conscience than great Treasure. And thoughe some may thinke that that day is far hence, let him be sure, that his last day is not far hence:  
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And looke howe this his laste daye in this  
wozld shall take hym, so shall the last day  
in the next wozld finde him. For suche as  
he dyeth in this day, suche shall he be iud-  
ged in that day. And therfore S. Hierome  
sayth well, whether I eate or drinke, or  
what soeuer I do, me thinke I heare thys  
sounde alwayes in my eares: *Surgite mor-*  
*tui, & venite ad iudicium*, Arise ye dead, and  
come to iudgement. God be mercifull vnto  
vs, and blesse vs, and shew vs the light  
of his countenance, and be mercifull vnto  
vs, that in the youth of this life we may be  
thankfull to the mercifull and gracious  
God, for his infinite mercies & blessings:  
And that we may learn to beleue in him  
as almightie, to feare him as iust, to loue  
him as mercifull, to be zelous in his truth,  
holy and constant, that we may girde our  
selues with truth, put on the brestplate of  
righteousnesse, the shoes of peace, take the  
shielde of fayth, the sword of the spirite,  
which is the word of God, and the helmet  
of saluation, and to wathe, and pray with  
all perseuerance, that we may keepe the  
garments of innocency, labour the worke  
of God in the day of thys lyfe, yelde the  
sweete

Hier.

Psal. 66. 1.

A godly Sermon.

Swæte grapes of iudgement, caste oure  
bread vppon the waters of the poze, that  
when Christ Iesus shall come to iudge  
both quicke and dead, we may be deemed  
the good corne to be layde vp in the gray-  
ner of blisse, the good fishe to be put into  
the vessels of glozy, and liue for euer  
with God the father, God the  
sonne, and God the  
holy Ghost:

To whome bee all honour, prayse,  
and glozy bothe now,  
and euermore.

Amen.





1